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JANUARY

1935

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J. A. STEVENSON.....Editor

Contributing Editors

ILION T. JONES

MAXWELL ADAMS

R. WORTH FRANK

J. W. CLAUDY

ELIOT PORTER

EARL L. DOUGLASS

JOHN McDOWELL

Published monthly (Except July, August and September) by the Department of Social Education, Presbyterian Board of Christian Education, 1009 Sloan St., Crawfordsville, Ind. Entered as second class matter, at the Post Office at Crawfordsville, Ind. Subscription 25 cents a year.

Editorial Offices: 1130 Witherspoon Building, Philadelphia, Penn.

Vol. XXVI

January, 1935

No. 4

Bury Either and Or

OUR minds ought to have sufficient capacity to entertain "both," as well as "either, or." When it is suggested that one ought to have an individualistic Gospel instead of a social Gospel, why not give an intelligent consideration to the desirability and possibility of having both? Jesus dealt with individuals and also had compassion on the hungry multitude.

When it is suggested that we must have education or legislation why not meditate upon the advantage of having both? They are not of necessity antagonistic but may be supplementary. When it is asserted that you cannot make men moral by law, all intelligent minds will give assent. But when it is implied that legislation does not have an essential and legitimate part in the production of morality, all intelligent minds will dissent. Posts and wire rope along the highway will not make a man to be a good driver, but they may influence him and may save the lives of his passengers and so be productive of social good. One cannot make his neighbors' chickens good by a fence, but he can prevent them from destroying his garden.

Certainly we must teach the scientific facts about alcohol and about salacious pictures, but as certainly we must, as good citizens, build the fences of good legislation and law enforcement to protect the plastic minds of youth from disastrous infection by moral lepers and modern worshippers of the Golden Calf. J. A. S.

Wanted: A Vitalized Christian Conscience

BY ILION T. JONES*

EVIDENCE for the moral illness of our generation abounds on all hands. We have lost our moral moorings. We say we don't know whether we any longer believe moral laws are God's laws or whether they are mere social conventions. We don't know whether we ought to teach our children to believe in the old verities or to reverence the old sanctities. We are frankly experimenting with what our fathers called vices to see if we can transform them into virtues.

And we aren't very happy about it. There's something wrong with our lives and we profess not to know what to do about it. It seems that we ought to be able to make our daring, reckless experiments in morals work, but they refuse to work out satisfactorily, even in our realistic novels. We are unhappy, restless, cynical, and pessimistic. Life has lost its zest and seems to offer nothing worth living for. We are a discontented, dissatisfied, disillusioned age; haunted, hunted, and hungry. And as a result the social order is in turmoil because we have lost our capacity for social indignation.

If we are brutally honest with ourselves we will admit that we have about used up the moral reserves built up by our ancestors. We have been moral spendthrifts. Our fathers poured vitality into the social institutions they erected and into the characters of their children. They injected moral backbone into life by their convictions, their sanctities, their loyalties, their reverence for things sacred. We have been living off the moral capital we borrowed from them. And the reserve is about exhausted. One of the stinging indictments of our age is found in that word quoted by Schweitzer in his most recent book. He says we are nothing but "Epigone," or literally "after-born," a Latin word used of the generation following those who lived in a great age. We are inheritors of a great past, living on the achievements of our fore-

* Pastor, Madison Square Presbyterian Church, San Antonio, Texas.

fathers. That moral heritage has almost been spent. We must replenish our moral resources, inject some moral iron into the social veins, or we face moral bankruptcy. In fact, the fundamental cause of our economic and political debacle is our moral weakness.

Two difficult, but imperative, tasks await us: first, we must have a re-birth of belief in the cosmic significance of human action; and second, we must recapture a faith which can produce moral character. We have lost practically all sense of responsibility to God. We refuse to believe that there is such a thing as sin or that man need fear the consequences of his deeds. We refuse to admit that there is any power outside ourselves, holding us responsible for the outcome of human action. Few of us would, if we could, put back into human hearts the old, morbid, unhealthy view of God, of human nature, and of sin. But we do need a wholesome fear of God and of the consequences of failing Him.

Stuart Chase tells of a young certified public accountant, who was given an opportunity to make a million dollars in a few months' time by a course of action which in other days would have been regarded as dishonest. He asked his mother for her opinion. After a few moments' silence she replied, "Jim, you know when I come to wake you in the morning I shake you hard and you don't stir. And I shake you even harder and you give a little moan. And finally I shake you as hard as I can and you open one sleepy eye. I'd hate to come in morning after morning and find you awake." He turned the job down and has been sleeping soundly since. That's the thing we have lost and must restore: a healthy fear of failing those ideals that have their origin in Reality, a feeling that the cosmos has a stake in the human drama, and that God holds us responsible for our failures.

And that thing is coming back, if it comes at all, by way of national repentance: when we acknowledge we have been betraying the fundamental principles of our natures and of society, betraying the God who made us, betraying the universe of which we are a vital part; and when we turn around, and begin over. That's what repentance is and we must have it in abundance. And the church alone can bring men to such a repentance. One of the greatest needs of this hour is men who feel an inner compulsion to be honorable and trustworthy and just and clean and good. It is

said that a congressman was explaining his vote on a measure to a group of his constituents to whom it was objectionable. After awhile he justified his action by saying, "But, gentlemen, you simply don't understand the outside pressure brought to bear on a man of my position." "Outside pressure," roared an old sea captain in the group: "Where are your inside braces?" The thing that braces the inside of a man's soul is a feeling that he is responsible to God and that God backs him up when he lives in accordance with the cosmic principles. We *must*, the church *must*, recreate that belief again in human hearts on a large scale.

We must also recapture a faith which can produce moral character. The investigating committee has been but long enough listening to negations, rebellions, destructive criticisms and doubts. It is high time for the committee to reach some affirmative conclusions and produce some constructive recommendations about how to live successfully. The work of critical inquiry has been done: the facts are about all in; it is now time to construct a working faith on the basis of the information at our disposal. Life is waiting to be lived, not to be questioned and dissected: to be defined not defied. What a challenge! We are in the midst of the sort of period in which the ancient creeds were formulated. But the creed we formulate must consist, not of speculative abstractions, but of convictions rooted deep enough in Reality to carry life's galling loads. Can the Christian Church do *that*?

We wonder if there is enough real stuff of life—enough mind-stuff, heart-stuff, and will-stuff—, in our Christian religion with which to construct a satisfying and workable philosophy of life: a philosophy which, when lived out makes one glad he has lived, puts zest and tang and romance and thrill and certitude and stamina into life itself? Can we Christians demonstrate the possession of that serenity and satisfaction, that confidence and courage, that peace and power, which are elements of redeemed personalities who have found the secret of life? Can we get such practical hold of the great imponderables of our faith, such command of the inexhaustible moral resources of the infinite God revealed and vouchsafed in the living Christ, that we can produce a type of life that is not only worth living but worth perpetuating?

Unquestionably an imperative need of our generation is a Christian Aristocracy of the sort referred to by Paul when he

said, "Come ye out from among them and be ye separate, saith the Lord; and touch not unclean thing." We need Christians who have such an inner dignity of soul, such a cultured heart, that they instinctively live on high levels, with the good, the true and the beautiful—above the cheap, the ugly and the unclean. Glover says that the early Christian "beat the pagan hollow in living." The feat of those early Christians must be repeated in our generation if our religion itself is to become more than an empty shell, and if our civilization is to be saved from decay.

The focal point at which the issues of religion will be determined is this: can it produce human personalities, with such self-mastery, such inner moral resources, such social consciences, and such a moral passion, that they can produce on earth a human life that's desirable because it's divine? We have lost the distinctions between right and wrong, between cleanness and uncleanness, between decency and indecency, between honesty and dishonesty, between godliness and worldliness. We have lost our self-restraint and our power of moral indignation. We have lost something still more precious and fundamental: creative moral energy. Men and women no longer fear ungodliness nor frown upon it. They no longer love goodness nor pursue it. Church membership is no longer—at least among many—a guarantee of trustworthiness, no insurance against moral deterioration and vice, no restraint against public betrayal, no constraint to personal purity and social justice. Most of the national leaders who have done us irreparable social and moral damage in recent years by their immoral and unsocial ways, have been church members.

Can Christianity touch the springs of moral conduct? Can it produce men and women with moral resources capable of coping with the physical, personal, and social forces of our generation? If it can't, religion is doomed and with it the social order itself.

Here is the challenge to evangelism in our day: to bring men into such intimate relationship with God in Christ that they will be possessed of a vitalized Christian conscience, of dynamic moral power sufficient to live triumphantly, and to make life itself worth living for others. Can Christ be *that* real to us? Can He be made that vital, that meaningful to the men and women of our generation? If so, the possibilities for an improved social order and an improved type of living are incalculable.

If our Christianity does this, however, it must be vital. It will not suffice, Tomlinson-like, to take our religion from a printed book, to repeat glibly the formulas of another age, saying,

"This I have read in a book, and that was told to me,

And this I have thought that another man thought of a Prince in Muscovy."

Each of us must be able, like Paul, to have a gospel we can call "My Gospel": a Gospel born in the crucibles of our souls, wrought into the very structure of our lives. Kingsley makes one of the characters in *Hypatia* say, "I don't want to possess a faith. I want a faith which will possess me." Nothing short of a faith that possesses us will suffice for the moral needs of this age. It must grip us at the very center of human need. No formal, second-hand, pale, thin, emaciated, emasculated gospel will suffice. It must be part and parcel of the intellect, of the moral judgment, of the inner soul experiences. It must rest squarely upon the witness of a man's own soul, fit his social needs, generate power for practical and victorious living. Oh, God, help us to give Christ a chance to make our Religion mean that to us!

Repeal a Flop

"Evidence is accumulating that the rosy promises of the advocates of repeal are far from being realized. One of the latest bits of this evidence was the report made the other day by Dr. Theron Wendell Kilmer, police surgeon of Hempstead, L. I., to the International Association of Police Chiefs. Dr. Kilmer stated that tipsy driving cases had vastly increased in nearly all our large cities. In New Orleans the increase has been 122 per cent.; in Philadelphia, 300 per cent.; in Cincinnati, 380 per cent.; and in Los Angeles, 479 per cent. This bears out what many a motorist has concluded from his own direct observation. Whatever may be the final solution of the liquor question, it becomes ever clearer that a high-power age has for good or ill made this country one vast neighborhood. With the automobile, the aeroplane, and the radio, the old significance of state boundaries has been lost. The liquor traffic can never be adequately controlled by forty-eight different kinds of rules and regulations."—*The Presbyterian Tribune*.

The Place of the Prison in Crime Treatment

BY ALBERT G. FRASER*

PROBABLY less than ten per cent of those who commit crimes in Pennsylvania ever receive a prison sentence. It is doubtful whether this percentage should be increased. It is obvious, therefore, that any solution of the prison problem, if perchance there is a solution, will not directly have a very important bearing upon the problem of crime. The general problem of crime must be attacked first through a program of prevention, and secondly through improved police methods, court procedure, and a vast extension of the use of probation.

The Prison, however, because of its very existence in the community; its multitude of acute and dramatic problems of administration; its tremendous cost; and the opportunity which it presents for the study of criminal behavior, assumes in importance far in excess of what the ten per cent of commitments would indicate. There is evidence that at least 50% of commitments to prisons are recidivists (repeaters). No studies that the writer is aware of have been made to show to what extent these cumulative commitments increase our prison population. No one who is familiar with the situation, doubts that it has a great influence.

There are about 100,000 inmates in our penal institutions, on any one day, in the United States. The number of these who are more or less permanent residents, by reason of continuous recommitment, is undoubtedly large. It is important therefore, that we should begin to study and understand those who are committed to our penal institutions, that we may shape our institutional programs, so as to be most effective in making them law abiding citizens.

The Origin of the Prison

The prison as a method of punishment for crime is an American institution. It was first used for this purpose in Pennsylvania.

* Executive Secretary of the Pennsylvania Prison Society, Philadelphia.

"The prison was not designed for regenerating the offender, but as a means of punishment, and it continues to be what it was meant to be."¹

The idea of imprisonment as punishment was first introduced in the code of William Penn, in 1682, and it was increasingly used for this purpose until 1776, when, according to Dr. Harry E. Barnes, it had become the universally accepted method of punishment.

The prison system was introduced as a substitute for other methods, which were less humane. Like all great reform movements, it was slow in developing, and it was no mere accident that it was finally adopted in the year of the signing of the Declaration of Independence. This was a period of great social and political reform, when human rights were being emphasized. The ideals of democracy were being developed and it was natural that barbarous forms of punishment then in use, such as branding, mutilation and the death penalty—which was the punishment for many crimes—should be discarded and more humane treatment provided.

The prison system was introduced, therefore, but as an instrument of punishment. It recognized no obligation to the prisoner. The emphasis was placed on security of custody, and most of the creative energy put into prisons has been spent on improving plant and equipment.

The discipline of the prison was rigid and uniform, in order to simplify the problems of management. Severe punishments were meted out for slight infraction of prison rules.

Such is the background of our prison system. It never worked very well, but it served the purpose of a less complex social order than that in which we live today. It has always been difficult to administer, and rebellion and riot frequently mar the pages of its history. The idea of introducing activities into the prison to supplement punishment, and assist in reformation began to develop early in its history. Enlightened penologists and prison administrators have worked to improve the system, and many devices have been introduced to make prison life more endurable and constructive.

Nearly one hundred years ago, Dr. Francis Leiber, in a "Popular

¹ Social Work Year Book 1933, p. 29.

Essay on Subjects of the Penal Laws," written as a letter to the President of the Pennsylvania Prison Society, said the state has a most solemn duty not to make the offender worse than when he came within its penal action, and to remove everything that probably will, or possibly may, make the offender worse.

One of the first innovations in prisons in Pennsylvania, was the introduction of religious services. This, by the way, in the face of determined opposition from the prison authorities.

There has been continuous effort in the last half century, to make the prison more effective. Reformatories for young first offenders have been developed. Prison farms have replaced antiquated jails. Educational, industrial and vocational programs have been established. Psychological services have been introduced here and there, and some attention has been given to recreation. All of these changes have proven to be little else than attempts to "put new wine into old bottles," but have served to set the course for more significant changes as we approach the end of the "punishment era" in prison history.

The New Deal in Prisons

Again we are living in an era of great social and political change. Again the ideals of democracy are being given expression in terms of deeper significance to the "forgotten man." The idea of the responsibility of the state to the prisoner, which was expressed by Dr. Leiber; the idea of "individualization of punishment," which was developed by Salielles in 1898, and of Dr. William Healey's "Individual Delinquent" of 1908, has grown into a new philosophy of treatment of the offender.

It was difficult to change the prison system so long as society clung to the concept of punishment as an effective deterrent for crime, but the touchstone of the new era is not punishment, but treatment, and its slogan is "individualization." Once one discards this fetish of punishment, one can accept the following self-evident principles.

(1) The object of Penal treatment is to protect the community from crime and the effects of crime.

(2) This object is best obtained in the long run by systematic, scientific efforts to rehabilitate the offender, so that he may take his place as a self-respecting, law abiding member of society.

(3) Punishment for its own sake, without reference to its effect upon the individual offender, is ineffective as a means of protecting the community against a repetition of the offense, and does not effectively deter others from committing crime.

The acceptance of these principles changes one's concept of the function of a prison, and marks the beginning of this new era in penology. It makes possible a prison program which may be used constructively for the benefit of the prisoner.

The philosophy underlying the new approach is that the prison warden, the director of prison industries, the chaplain, the educational director, the doctor, the psychologist, the social worker, and all those serving the institution, shall work together to the end that the various activities of prison life shall be elastic and adaptable to the varying needs of the individual prisoner. The penologist calls this individualization of the delinquent. The social worker calls it "case work."

The idea of individualization was first incorporated into a prison program in America through what has come to be known as "Classification of Prisoners." When first introduced, this was merely a grouping and separation of more or less homogeneous groups, which were found, upon examination, to respond to a certain type of treatment. The hardened criminals or the dangerous types of prisoners, for example, were segregated from others who would respond to a less rigorous discipline. But it has come to have a more significant meaning. Its avowed purpose now is to make possible individualized treatment for all prisoners.

Classification of Institutions

One of the first lessons that was learned by the new type of treatment, was that all prisons need not be built upon the same plan. The tendency in the past has been to construct all prisons of the type now known as maximum security prisons. These were so constructed as to care for the most difficult of the prisoners. This kind of construction was very expensive, often costing as high as \$6,000.00 a cell. Nor does it lend itself readily to less rigid methods of discipline.

It is now known that not more than one third of prison inmates require this kind of housing, so that forward looking states now

are constructing prisons of maximum security, prisons of medium security, and prisons of minimum security.

The maximum security prison is usually a prison with steel cells and prison walls. It is designed for hardened criminals.

The medium security prison is an institution with walls, but is so constructed as to give a degree of freedom within the institution. It is used for a middle grade of offenders and sometimes as a reformatory.

The minimum security prison is usually a prison farm, without walls and with dormitories as well as cells. It is used for misdemeanants and "petty offenders."

In addition to these classes of institutions, there are, in many states, training schools for youths and juvenile delinquents, and specialized institutions for the criminal insane and others who cannot conform to a prison or reformatory régime.

It is possible, in some degree, with a system of classified institutions as suggested above, for a state to assign a prisoner to an institution whose program is best adapted to his need. This classification by institutions may be put into operation by the adaptation of existing institutions for particular types of offenders, as is being done in Pennsylvania, or by the creation of new institutions, or by a combination of both, as in New York.

Having set up a system of classification by institutions, there should be facilities provided for easy transfer of prisoners from one institution to another as soon as it is determined in what particular institution the prisoner is likely to fit best.

Classification and Treatment Within the Institution

Having set up a system of classified penal institutions in a state, as Pennsylvania is doing at the present time, it is possible to proceed with a program of treatment within each institution.

This process, which is called by the formidable name of "individualized treatment," means nothing more than intelligent planning and organization of the institutions' resources and services to assist the warden in carrying out his difficult task.

It seems self-evident to state that the more one knows about an individual, the more intelligently he can deal with him. The old system of mass treatment made no provision for this. A man lost his identity upon entering prison and was known only by

number. All were reduced to a common level. The aim of the new system is to become acquainted with each prisoner, and on the basis of this acquaintance, to permit him to make the most constructive use possible of the services which the institution has to offer.

The central idea of the new set-up, is the organization of a "clinic" or conference, made up of the various heads of departments in the institution, such as the Physician, Chaplain, Superintendent of Industries, Educational Director, Recreational Director, Librarian, Disciplinary Officer, Psychologist, Social Worker and other officers of the institution, who may be called in from time to time.

This clinic, under the direction of the warden, with all the information it has been possible to gather about the new prisoner before it, will sit to consider where he shall be placed within the institution. If he has special interests, vocational, cultural, recreational or what not, these will be utilized to the end that new attitudes may be developed. If he has domestic difficulties or worries, he will be given advice and assistance in straightening these out.

His progress within the institution will be followed, and failure to make progress, or breaches of discipline, or a request from the prisoner himself, may serve at any time, to bring his case up for reconsideration. It is the belief of the writer, that, as time goes on and we become more skilled in the use of this type of service, most of the problems of the penal institution will be handled through conference and compromise between individual prisoners and trained skilled personnel. If this prophecy comes true, may we not look forward to the time when the force of trained workers will be increased sufficiently to supervise all of the activities of prison life, and the force of guards will be reduced to a reserve police force, to be used for patrol duty within the prison inclosure, to man the walls, or to be called upon in case of trouble, as police are used in the outside world? When such a day dawns, the emphasis will, from necessity, be upon finding new ways of promoting cooperation between prison inmates and those in authority over them, and we shall be in a fair way to gain new insight into the causes for crime, and their remedy through scientific clinical study of these phenomena.

Secularism

BY WM. LINDSAY YOUNG*

SECULARISM is a philosophy of life which maintains that man's highest and noblest purposes may be realized apart from any religious faith or practice. Man has within himself sufficient resources for the accomplishment of his objectives. There is no attempt on the part of the secularist to deny the existence of a controlling intelligence called God. That God may, or may not, exist is of no concern to him. He has done very little conscious philosophizing on the subject. He has just unwittingly drifted into the notion that even if God does exist he has become quite unnecessary to the fundamental quests of man. This outlook upon life has been most subtle in its influence. Many who have assumed that they had a theistic outlook upon the struggles of humanity will find, upon personal inventory, that their belief in God is, after all, theoretical. Practically speaking they are secularists. They have not abolished God from the universe, they have just left him out of the affairs of this workaday world.

Secularism, as defined in the opening statement, fails on at least three points. First, it fails *philosophically*. It does not give us an adequately rational interpretation of life and the universe. Second, it fails *religiously*. Mankind nowhere has found complete satisfaction in a world without the unseen Companion to meet the deepest needs and yearnings of his innermost being. Third, secularism fails in the realm of *social values*. It gives no great leadership to the confused day in which we find ourselves. It fires none to sacrificial service. Let us examine these three claims more closely.

Secularism Fails Philosophically

I. It is fair to charge the secularist with intellectual superficiality. He has the boldness to assume that man's quest of life's meaning is futile. His existence begins and ends with the passing interest of the day. What is the nature of our universe? What is

* General Director of Department of Colleges, Theological Seminaries and Training Schools, Board of Christian Education, Philadelphia.

its meaning? Is it rational? Has it a purpose or destiny? If it has purpose where does man gear into it? Or, has man no responsibility in sharing in any possible cosmic movements? Here are questions that will not down. They are some of the persistent interrogations of the human mind. "But," the secularist responds, "your questions are unfair. The secularist is not interested in these matters and has therefore not taken time out to formulate his opinions." All of which is further evidence to substantiate the claim as to his superficiality. He has no answers to these questions because he has not thought, at least profoundly, concerning them. The secularist realizes his highest aspirations when he can produce an improved type of bathtub, increase the output of safety razor blades by so many per hour, or invent hole-proof socks. But do not ask him concerning the fundamental ends of life. If you do he is apt to tell you, if he is honest and outspoken, that he doesn't know, nor does he care. Answer to these questions which have occupied the minds of great thinkers all the way from Socrates to Whitehead are of no interest to the secularist because, even if you can find them, they will bake no bread.

Part of the reason for this superficiality is the crass materialism of its adherents. Of what concern is it to the secularist to find an answer to a question if it does not find its ultimate expression in increased bank accounts. Of what use is an explanation of the nature of the universe if it does not help one in the acquisition of the material goods of this life? Is it true? Is it good? Is it beautiful? The ancients at whose feet we still sit to learn asked these questions. The secularist has his own set of questions. Of what use is this product? Has it a market? Will it pay? Everything is reduced to the common denominator called utility.

In his book, "A Preface to Christian Faith in a New Age," Rufus M. Jones says, "There is extremely little serious and severe thinking behind secular modern drifts. They are not the result of profound thinking but rather of thin and superficial living." Secularism's havoc, he also says, "is altogether out of proportion to the stock of mental power which is supposed to give it."

Just this evening I started to read some of those beautiful lines in Shelley's "Hymn To Intellectual Beauty"

"The awful shadow of some unseen Power
Floats though unseen among us"

and before I could go any farther I was interrupted by a leather-lunged radio announcer who blasted forth "When do we eat? That is the important question every healthy person asks." Then he proceeded to advertise a certain brand of mush!

Perhaps it should be noted that it is at this point that secularism differs from contemporary humanism. Both attitudes toward life have much in common but the humanist has seriously constructed his world view. Humanism has informed the world in no uncertain terms what it holds as a world view. That is why it can be combated so easily. And it might be added that that is why it has so quickly subsided as a factor in present day religious and philosophic thought. We are told frankly by the humanist that man's social hopes can be realized without a sustaining Providence. One might say that Humanism is secularism thought through to a negative conclusion. In the end we are left with stark atheism on our hands.

Secularism Fails Religiously

II. Secularism fails as thoroughly from a *RELIGIOUS* point of view as it does from a philosophical one. It is just as emotionally sterile as it is culturally thin. If one could, by some good fortune, induce the secularist to think seriously and profoundly for a moment we might ask him if in all seriousness he expects his fellow mortals to be satisfied with life permanently devoid of the great spiritual realities. The question is not simply a matter of agreement with some ancient creed, venerable literature, or ecclesiastical institution. What is he to do with religion as an experience, as a psychological fact. The most universal trait to man in all ages and places is religious experience. The secularist may just as well attempt to forget the sunrise as to be indifferent and nonchalant about those grim realities with which the human soul has always been concerned. "My heart crieth out for the living God." "If a man die shall he live again?" "What must I do to be saved?" The urgency of these questions is in the very nature of man. They must be faced religiously.

Professor Montague, in his very worthwhile little book entitled "Belief Unbound" puts the issue sharply when he says that religion

as he conceives it is the acceptance of "a momentous possibility—the possibility, namely, that what is highest in spirit is also deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives but enduringly in the universe itself. If this possibility were an actuality, if there were at the heart of nature something akin to us, a conservor and increaser of values, and if we could not only know this and act upon it, but really feel it, life would suddenly become radiant."

The secularist cannot speak to man's need in such a matter as this great possibility. When one wants to know if religious experience is useless in this world, and if he is the outcome of blindly whirling atoms, the secularist has no answer.

Practically speaking, secularism is the same as atheism. Of what use is the existence of a God who is totally unrelated to the affairs of men? The effect is the same in the end. The result of knowing nothing of fellowship with the Unseen Companion may not lead to immoral living but it certainly makes for a feeling of desolateness and loneliness. The man without God has been described by Robert Whitaker—

"No God—no soul—no life to come—
 No will beyond our will—
 Nothing that reasoning can plumb
 But vast unreason still—
 And this—the summit of the known—
 Man—sitting on a mad-house throne."

Secularism Fails in the Realm of Social Values

III. The final score upon which secularism proves itself inadequate is in the realm of *SOCIAL VALUES*. It has no prophets of social idealism for the simple reason that it is lacking in social vision on the one hand, and has cut the nerve of sacrificial service on the other by its practical denial of any cosmic support for the realization of man's aspirations.

A study of the social prophets soon reveals the significance of religious faith as a motivating influence in their lives. I am not now thinking of the social prophets of the Bible nor the ministers of the church who have been responsive to social need. I am

thinking of men like John Howard, that great soul who did so much for the reform of European penal institutions in the 18th century. He saw men in prison who were ill, cold and hungry. He saw men without bedding, or straw to sleep upon. He says that after visiting some of the jails his clothes were so offensive that all the windows of his cab had to be left open while he rode in it. The memorandum book in which he made notes would become so tainted he had to let it lie open before a fire for an hour or two before he could rid it of its disagreeable odor. He saw idiots and lunatics thrown in with hardened criminals and innocent victims. Men and women, young and old were all thrown together. Read the story of John Howard's life and its influence on the reform of these penal institutions and then ask the question, "What sent that man forth to accomplish his purpose of reforming the wicked treatment of criminals?" It was in a covenant he had made with God. He had committed his life fully into the hands of God and he believed implicitly that God had called him to do this very thing. Look at John Howard, ailing, middle-aged, an ex-grocer's apprentice, and then subtract from him his religious faith and see what little there is left. Here was a man with moral courage enough to visit pestilence ridden dungeons from which even doctors shrank. In a speech at Bristol, Burke paid the following tribute to John Howard of his single-handed, unswerving, unselfish devotion to a needy cause.

"I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He had visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals: or collate manuscripts—but to dive into the depth of dungeons and plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and measure of misery, depression and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the miseries of all men in all countries. His plan is original; and it is full of genius as it is of humanity."

Behind the inspiring life was his faith in a kindly Providence who strengthens and guides consecrated man to high achievements.

Read the life of William Wilberforce, a mighty foe of slavery before Lincoln was born. What was the mainspring of his great service to the down-trodden? He wrote it in his own journal. The suppression of the slave trade was an object which, he said, "God Almighty has set before me."

Most people who know of him at all think of William Morris as only a poet. He was much more. As a student in Oxford he studied architecture, not with a view to becoming a professional architect but for the purpose of creating homes fit for human beings to inhabit. In later years he turned to such crafts as hand-painting, furniture-making, dyeing,—all with a single purpose in view—to minister to the vital needs of man. He said little about religious belief but no one doubts that he was one who sought first the Kingdom of God and his righteousness.

The questions which we ask of the secularist then are simply these: can you thus demonstrate the social value of your philosophy of life? Has it a missionary impulse? Has it social dynamic? Does it link man up with the creative activity and purpose of God? Does it give anything like a satisfactory answer to man's query about the fundamental questions our fellow mortals have long asked about life? Can our American systems of public schools ever render adequate educational service to society when its basic secularism frankly eliminates from its total program any consideration of devotion to the Highest? If the secularist were to answer he could frankly respond in the negative. Life becomes meaningful, challenging, joyous, and alluring only when we can say with the poet—

"This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The Music of the spheres.

"This is my Father's world:
I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.

"This is my Father's world,
The birds their carols raise,

The morning light, the lily white
Declare their Maker's praise.

"This is my Father's world;
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

"This is my Father's world,
O Let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.

"This is my Father's world;
The battle is not done,
Jesus who died shall be satisfied,
And heaven and earth be one."

Rest by the Way

A Judge of the criminal courts says: "Most of the men who are brought before my court are there for one of two reasons: either because they do not know how to work or do not know how to play—most of them for the latter reason."

The matter of recreation is a difficult one in a confused day like this. The best workers have hobbies—relaxing, refreshing things that they do from sheer exuberance of interest in them. Concerning its nature only one thing need be said. It should be something that leaves the man refreshed for his work and not, as so many worldly amusements do, debased.

There is an old story that the Apostle John was once sitting under a tree and playing with a tame quail. A hunter came by and expressed great surprise that a holy man should be wasting his time in such a trivial amusement. John looked up and asked: "Why then is the bow that you carry unbent?" "Because if it were always bent it would lose its spring," replied the hunter. And John turning to his pet remarked: "That is why I play with this little bird."

If our labor is not in vain in the Lord, neither is it foolish that we should rest in the Lord and wait patiently for him.—*Presbyterian Tribune*.

Protestantism and Play

BY R. WORTH FRANK*

THE mind of our age is realistic: it seeks to discover and to face facts. The spread of the scientific attitude, which is characterized by clear-headedness and hard-headedness, and the shocks of the successive disillusionments of the post-war era have begotten a disposition and determination to see things starkly and factually. Among the more significant facts which have been found and must be faced are those pertaining to the rôle of recreation in human life.

Play is now perceived, in both theory and practice, to be an essential element in a normal life. When Dr. R. C. Cabot wrote *What Men Live By* he named play, along with work, love, and worship, as indispensable ingredients in any prescription for "real life." "Every human being, man, woman and child, hero and convict, neurasthenic and deep-sea fisherman, needs the blessing of God through these four gifts. With these any life is happy despite sorrow and pain, successful despite failure. Without them we lapse into animalism or below it."¹ That sentence was written in 1914. The last two decades have supplied ample confirmatory evidence in support of his contention about play. Two recent books² on ethics include "recreational values" in their table of basic human values. L. P. Jacks sees "beneath all the problems that trouble us to-day . . . one great fundamental problem we must never lose sight of. It is the problem of keeping up a high quality both of body and mind in the mass of the people." "The movement for providing people with more and better recreation"³ offers, in his judgment, the most hopeful approach to a solution of this problem. No conclusion of modern science is so firmly established or so fully verified as the proposition that recreation is necessary for wholesome human life. The "acids of modernity"

* Prof. of Philosophy of Religion and Christian Ethics, Presbyterian Theological Seminary, Chicago, Ill.

¹ P. xix.

² W. M. Urban, *Fundamentals of Ethics*, and D. H. Parker, *Human Values*.

³ *Recreation Through Education*, p. 155.

have not eaten away this truth; on the contrary, they have etched it into bold relief.

When we turn to practice, an examination of life as it is lived in the United States discloses an unmistakable trend toward a marked increase of recreational facilities and activities. The authors of *Middletown* found that the things people do in one rather typical American city could be classified under the following six "main-trunk activities":

Getting a living.

Making a home.

Training the young.

Using leisure in various forms of play, art, etc.

Engaging in religious practices.

Engaging in community activities.

More than one sixth of their book is devoted to the study and discussion of these leisure-time activities.

Even more striking are the facts set forth in the chapter on "Recreation and Leisure Time Activities," by J. F. Steiner, in the second volume of *Recent Social Trends*. The estimated annual cost of recreation among us "reaches a total of more than ten billion dollars. . . . This is a huge sum even in these days of big business, an important item in the financial expenditure of the American people."⁴ Professor Steiner affirms that "modern forms of recreation have become so deeply rooted in our social fabric that there can be no thought of going back to the simpler pleasures of an earlier generation. To a degree hitherto unknown, sports, games and amusements have gained recognition as a vital part of human living and are accepted as a necessity for which provision must be made."⁵ Stuart Chase asserts "that not far from one quarter of the entire national income of America is expended for play and recreation, broadly interpreted."⁶ The people of the United States are at present devoting more time and money to play activities than ever before in their national history.

The above facts are indicative of a profound alteration in our thought and practice. Work was a religious duty for our Puritan forbears. At their worst they tended to condemn and to ostracize

⁴ P. 948.

⁵ P. 957.

⁶ In C. A. Beard's *Whither Mankind*, p. 338.

play and sports: at their best they tolerated them as questionable activities. Even to this day, writes J. H. Tufts, "The mores of the United States approve work and condemn idleness. They are somewhat suspicious of leisure. . . . The American people is notoriously at a loss when not at work."⁷ We are escaping from this rigorous tradition and most competent thinkers believe the escape at this particular sector is an emancipation for the better. The emotional, intellectual, social, cultural, moral and spiritual values, as well as the bodily values of play and recreation are no longer debatable. They have been empirically demonstrated. Play and recreation are now known to be essential not only to the growth and happiness of children but also to the sanity, stamina, vitality and happiness of adults. "Wholesome recreation leads to both bodily and mental health. It also breaks the monotony of labor and the exhausting routine and regimen of our mechanized industrial system. For thousands recreation is now a kind of cult, aiming at physical, mental and moral efficiency. For additional thousands it opens the door to a new world where during hours of pleasurable leisure the onerous drudgeries of life are forgotten. Of an equal if not greater importance is the outlet given our pent-up emotions. The theory of emotional catharsis, first developed from the public games and spectacles of ancient Greece, offers a psychological basis for the prevailing belief that recreation tends to reduce crime and delinquency. The large variety of sports and amusements are, on this basis, more than mere diversions for hours of leisure: they are vital factors in the progress of civilization."⁸ Play is no longer merely tolerated; it is now called "an insurance of social health" and "the fly-wheel of modern society."

If present trends persist recreation will occupy an increasingly important place in the personal and social life of the future. As a consequence of machine industry, with its routine and mechanized jobs, "the age-long biological balance is threatened by monotonies and muscular repressions in work which give play an unprecedented significance."⁹ Future industrial development promises to bring an increased mechanization of jobs. Under such circumstances play becomes a hygienic necessity for workers in machine in-

⁷ *America's Social Morality*, pp. 38 and 43.

⁸ *Recent Social Trends*, Vol. II, p. 913.

⁹ Stuart Chase in *Whither Mankind*, p. 335.

dustry. Not only their efficiency as workers, but what is more important, their happiness and growth as persons are obviously affected by the way they spend their leisure time.

Again, there has been a gradual increase in the amount of surplus time at the disposal of many American workers. "During the past fifty years, although no perfect measure of the trend is available, it is probable that the normal work week in American industry has decreased by 20 hours."¹⁰ The future will probably bring a further reduction of the working hours per week. L. P. Jacks thinks we are not prepared either biologically or by education for this vast surplus of leisure time. Furthermore, the millions who are now unemployed, many of whom will probably remain unemployed for several years to come, present a recreational as well as economic challenge to all socially minded Americans. Their physical and mental health, their fitness, self-respect and morale depend upon a wise use of their enforced leisure. In order to provide self-supporting jobs for them it may be necessary to make drastic reductions in the normal work week which, in turn, will increase enormously the surplus time of the mass of workers. The investment of leisure will then become a social problem of as great magnitude as unemployment is at present.

According to Professor J. F. Steiner the two most important trends in modern recreation in our country have been "the widespread development of commercialized facilities for the enjoyment of passive amusements, and the rapid growth of private and public facilities for participation in a large variety of games and sports and other active recreational activities."¹¹ From the viewpoint of numbers reached commercial amusements of the "passive" type, largely because of motion pictures and the radio, occupy the leading position. "But when costs are taken into consideration, the bulk of our recreational expenditure must be charged against active rather than passive forms of leisure time pursuits."¹² It is significant that nearly two thirds of our annual recreation bill goes for vacation travel and the use of automobiles and motor boats for pleasure. The unemployed are almost wholly excluded

¹⁰ *Recent Social Trends*, Vol. II, p. 828.

¹¹ *ibid.*, p. 954.

¹² *ibid.*

from such means of "active" recreation. Among the "passive amusements" the movie ranks first with a weekly attendance of between 100,000,000 and 115,000,000, and an annual cost to patrons estimated at \$1,500,000,000. While there are genuine recreational values in both forms of amusement it would seem that the "active" type, which requires more direct participation, self-activity and self-direction, affords the larger opportunity for the enrichment and development of personality.

Protestantism is in a dilemma as it faces the foregoing facts. On the one hand it proclaims a gospel of salvation which, it declares, is the sure and sole way to abundant life. On the other hand, it is without a philosophy of play in an age which knows that play is indispensable to an abundant life. Our Puritan heritage, which has many precious elements in it, has warped our perspective at this point. Protestantism has tardily and grudgingly adopted recreational activities into its program, partly under the pressure of public opinion, partly as "bait" to attract children and youth to its religious program, and partly in an attempt to supply wholesome alternatives to vicious forms of recreation in the community. It has made piecemeal concessions in its program to the public demand for recreation, a demand based on the needs of human nature and on our new knowledge concerning the vital function of play in normal life. But it has not incorporated this new knowledge of and insight into recreational values into its fundamental philosophy of the abundant life. Play is still, for many Protestants, a "worldly" activity, and for the Protestant Church program, a dubious concession to the secularism of our age.

What should the Protestant Church do in this situation? It should first repent and then rethink its philosophy of religion and life so as to recognize fully the values of recreation and to integrate them with all other values which are basic to the abundant life. Without such fundamental reorientation and reintegration it cannot minister adequately to the spiritual needs of people today and tomorrow. Some Protestant churches have already made a beginning. Professor J. F. Steiner writes that "churches formerly confining themselves rigidly to the spiritual side of life are now active in promoting recreational programs."¹³ But this very manner of writing suggests a false antithesis be-

¹³ *ibid.*, p. 912.

tween "the spiritual side of life" and recreation. If recreation is necessary to the abundant life, as contemporary psychology and sociology attest, then it is an integral and inseparable part of "the spiritual side of life" and not merely a desirable addendum to it.

Protestantism needs to clarify its thought and to discover its task in reference to play. Among its communicants are many who have had no opportunity to discover "the joy, the beauty and the cheapness of play." In *Middletown*, the Lynds discovered a surprisingly large amount of "social isolation" and widespread inability to employ leisure time in a refreshing and satisfying manner. These limitations characterized the working class in particular. The church should seek and point out the open doors to cheap and wholesome recreation for these playless folk. It may need to open these doors either by providing recreational activities itself or by stimulating the community or some organization within it to assume responsibility for them.

The Protestant Church may render a signal service in its ministry to those who have never developed any sense of play values. Although the machine age has given us more play things, more play facilities, and increased leisure, many people do not discern the difference between healthful and harmful play, do not know what cheap play facilities are available, and have never learned how to invest their leisure wisely in recreative play. "If a census were taken of the people who ruin their happiness by the stupidity of their leisure occupations the figures would be appalling," says L. P. Jacks.¹⁴ The typical "week-end" activities of many Americans are physically, mentally and morally toxic for their participants. Our economically privileged classes seem to excel in stupidity in these matters. The head of a prominent private academy for boys recently told me that it required four weeks to restore the pupils in his school to sound physical and mental condition after their Christmas holidays.

The church must find its task in each locality. It may be necessary for it to provide opportunities and facilities for play and recreation in culturally impoverished communities. In other places it should be the gadfly to stir the community to assume its recreational responsibility. While the need for public recre-

¹⁴ *Education Through Recreation*, p. 97.

ational facilities was first discerned and met in congested urban areas, the rural and village areas of our country are often sadly lacking, not only in such facilities, but in any appreciation of the need for them. According to a study made by the National Recreation Association three fourths of the small cities in the United States in 1930 failed to report any playground. Churches in such areas would minister to the spiritual life and needs of all by developing a recreational conscience.

Finally, there is one function of the church in relation to recreation which it has never been reluctant to exercise, namely, censorship. This is a legitimate function although not always wisely employed. The church should endeavor to help protect the community from vulgar, degrading and vicious forms of commercial amusement. It may do this by building up standards of taste in amusement, by arousing public opinion and sentiment against noxious play activities, and by stimulating and supporting all governmental agencies in their attempt to supervise and control amusements. The church, however, needs to remember the expulsive power of higher interests. Professor J. F. Steiner says that, "There can be no doubt of the right of the government to prevent the sale of unwholesome recreation just as it has the right to prevent the sale of unwholesome food. Questions involving morals, however, are hard to deal with, and the government faces serious perplexities when it attempts to operate in this field. The indirect attack upon undesirable amusements by providing recreational facilities of a wholesome kind seems in the long run to have been the most effective way of dealing with this difficult problem."¹⁵

It is easier to minimize than to overestimate the significance of play in our national life. We seem as a people to be moving toward a more equitable distribution of income and leisure time. Both changes are profoundly significant, the latter no less than the former. For on the intelligent use of our surplus time depend the distribution of the imponderables, the diffusion of education, the sharing of the health, cultural and artistic values of life. The Protestant Church should not maintain an ambiguous position but should see clearly and assume its spiritual responsibility with reference to play and recreation.

¹⁵ *Recent Social Trends*, Vol. II, p. 956.

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Anne of Green Gables (Anne Shirley, Tom Brown) (RKO) Congratulations to the Industry for so splendidly capturing the refreshing human appeal of the well-known story. Little star a delight as imaginative orphan taken in by the frosty spinster and her gentle bachelor brother—notable roles by Helen Westley and O. P. Heggie.

For A: **Charming**

For Y: **Excellent**

For C: **Very good**

Dude Ranger (George O'Brien, Irene Hervey) (Fox) Zane Grey western story with more human interest and naturalness and less gun-play than usual. Young easterner inherits ranch, arrives incognito, and reveals himself when certain wrongs are righted. Elementary plot and acting but wholesome amusement.

For A: **Hardly**

For Y: **Fair**

For C: **Rather good**

Flirtation Walk (Dick Powell, Ruby Keeler) (First Nat'l) Pleasant musical romance with colorful settings and appealing little love story which begins in romantic Hawaii and ends at West Point where cadet-hero wins honors and the general's daughter. Stirring drill scenes and amusing glimpses of cadet life.

For A: **Pleasant**

For Y: **Entertaining**

For C: **Probably good**

Great Expectations (Henry Hull, Jane Wyatt) (Universal) Splendid screening of Dickens' masterpiece, retaining characters, plot and narrative manner with fidelity, dignity and charm. Acting and directing notable. Outstanding roles by Henry Hull, Florence Reed, and George Breakston. A real achievement.

For A: **Excellent**

For Y: **Excellent**

For C: **Too mature**

Happiness Ahead (Dick Powell, Josephine Hutchinson) (First Nat'l) Honest attempt at wholesome comedy that amuses, about rich heroine tired of society seeking her fun among common people and finally marrying window-washer hero with her father's help. John Halliday as the father is the outstanding feature.

For A: **Pleasant**

For Y: **Very good**

For C: **Fairly good**

Jane Eyre (Colin Clive, Virginia Bruce) (Monogram) Well screened classic, not "modernized," with dialog, sets, costumes and characters true to book and England 100 years ago. Properly slow-moving and formal, but stilted at times. Acting sincere, but not able enough to make a great picture.

For A: **Interesting**

For Y: **Good**

For C: **Little interest**

We Live Again (Anna Sten, Fredric March) (U.A.) Serious, impressive, elaborate, humorless drama. Best screening yet made of Tolstoi's Resurrection. Russian peasant heroine, seduced by noble, military hero, is wrongly sentenced. Repentant, he pauperizes himself to share her exile. Notably well acted.

For A: **Very good of kind**

For Y: **Very mature**

For C: **No**

What Every Woman Knows (Helen Hayes, Brian Aherne) (MGM) Masterpiece for intelligent enjoyment. Screen can do no more with Barrie's classic. Splendid acting and direction. Scotch atmosphere, temperament and accent convincingly done. Barrie humor, whimsy, charm, and poignancy intact. Hayes and Aherne in finest roles to date.

For A: **Excellent**

For Y: **Excellent**

For C: **Doubtful interest**

White Parade, The (Loretta Young, John Boles) (Fox) Splendid film, emphasizing ideals of service in nursing profession. Training school background and atmosphere strikingly handled. Some exaggerations, but whole is sincere, quietly emotional and dramatic, with much that is human, sentimental, and amusing.

For A: **Good**

For Y: **Very good**

For C: **No interest**

Resolution on Military Training

Adopted at the Biennial Meeting of the Federal Council of the Churches, Dayton, Ohio, December 5, 1934.

THE United States Supreme Court has ruled that the action of the University of California and other land grant colleges in making military training compulsory is in accordance with the laws of the states in question. The Federal Council of the Churches of Christ in America affirms its conviction that the laws upon which this decision is based should be modified so that undergraduates having conscientious objections to military training may be permitted to continue their studies.

"In taking this action we are of the opinion that the church and state, in their relations with each other, have certain functions and privileges which cannot properly be invaded by either. We are supported in this view by Chief Justice Hughes who, in his minority opinion on the *Macintosh* case, expressed the view that 'in the forum of conscience duty to a moral power higher than the state has always been maintained.'

"We would point out to our constituent bodies that the Supreme Court has not ruled that military training in civil institutions must be compulsory. We note that the Court in its ruling on this question specifically stated that 'the privilege of the native-born conscientious objector to avoid bearing arms comes not from the constitution but from the Acts of Congress.' In the light of the Court's ruling it is clear that the American people, in part through the action of the proper legislative bodies and in part through the action of the governing bodies of the educational institutions in question, may provide that military training be placed upon a voluntary basis.

"As concrete measures designed to secure relief for students who are suspended or expelled from their respective institutions of learning because of their refusal on grounds of conscience to take military training, we recommend:

"That Congress adopt legislation extending to conscientious objectors exemption from military training in civil educational institutions;

"That pending such action by Congress, the governing bodies of the institutions in question, wherever such action is in accordance with state statutes, take the initiative in placing military training on a voluntary basis; and

"That state legislatures adopt measures providing that all land grant colleges place military training on a voluntary basis.

"Such action, according to a recent ruling by the United States Attorney General, would be wholly consonant with the federal legislation under the terms of which land grant colleges were originally instituted."

Conscientious Objectors and the Presbyterian Church

THE resolution of the Federal Council with reference to military training and the Supreme Court decision upon which it is based holds particular interest for Presbyterians because of the position which our Church has taken regarding the rights of all conscientious objectors. This position is stated explicitly in the Actions of General Assembly as follows: In 1931, the Assembly instructed the Board of Christian Education

"to take such action as may be necessary to establish the status of a Presbyterian who has conscientious objections to war as being the same as that of a member of the Society of Friends."

In 1932, upon the report of this Board that the action of Assembly had been duly "transmitted by the office of General Assembly to the President and to the Secretary of State," as well as to university presidents and pastors, the General Assembly reaffirmed its previous action.

Reaffirmation of former declarations was again made by the Assembly of 1934 when that body further instructed the Board of Christian Education

"to record the signatures of young people of our constituency who object to war on the grounds of their religion to a declaration to that effect, in order that their objection may be a matter of record and they may so receive the full support of the church."

In this connection, the opinion already referred to reminds us forcibly that the function of the court is to interpret the law, not to make it; and that relief from the requirements of law may be obtained not through court action but through due process of law, —in this instance through act of Congress. It is clear then, that if the purpose of Assembly's action is to be realized the church must first build up a great body of public opinion which shall motivate the necessary congressional action upon all problems of war and peace; peace must become the goal not of the few, but of thousands in every synod and presbytery; every church must enter with enthusiasm upon a program of peace education and peace action.

Already more than a thousand have signed and returned to the

Department of Social Education the Personal Peace Pact prepared in accordance with the direction of Assembly and inquiries come daily from church groups eager to join the peace crusade. No barriers impede progress in this direction. Here lies opportunity. All that is needed is the will to go forward!

Book Suggestions

The Protestant Churches and the Industrial Crisis, by Edmund B. Chaffee, Director of Labor Temple, New York. The Macmillan Company, New York, 1933; 243pp.; \$2.00.

What has the church to say in the present industrial and economic crisis? To that question, the writer of this book gives an answer which stimulates thought and challenges to action. A group of younger churchmen, facing this same question, came to the following definite conclusion: that the Christian faith does have an economic message and that those who profess the Christian faith must declare that message or keep silent in this day of industrial crisis. Mr. Chaffee, a member of that group, attempts in this study "to give voice to that message and to state the philosophy which undergirds the Protestant churches as they grapple with the paganism of our industrial and social order." The writer presents first, an analysis of the economic basis of the present world crisis and of the desire for economic advantage as a vital factor in war and all other types of conflict. In successive chapters, he faces the question of the duty and responsibility of the church and the individual Christian in relation to these problems and concludes with a convincing discussion of an adequate technique for the preaching of the social gospel.

Peace with Honor, by A. A. Milne. E. P. Dutton and Co., New York City, 1934; 219pp.; \$2.00.

"Wars may be declared for economic reasons, but they are fought by volunteers for sentimental reasons," says Mr. Milne. The book is a keen analysis of the traditional arguments for war. The declaration that war is inevitable and that preparedness is the only sure preventive of conflict, is, he declares, the refuge of "a mind dulled by the rust of centuries." Peace, the author continues, is not passivity but struggle. "Universal peace will demand many sacrifices.

. . . But it will not demand the sacrifice of ten million lives. To get rid of war," he says, "we need not be saints. It will be enough if we stop being criminal lunatics." In this book, according to one critic, we have "the magnificently sincere statement of a pacifist who hasn't lost his sense of humor;" of a man who dares to use the devastating weapon of ridicule against a formidable enemy.

Religion Renounces War, by Walter W. VanKirk, Willett Clark & Co., Chicago, Illinois, 1934; \$2.00.

Wherever war has been waged, leaders have sought the support of religion. It has not been otherwise with the Christian church, and all too often armies have gone to battle with the blessing of the church upon their heads. But a change, almost imperceptible at first, has been taking place, and the church, both ministers and laymen, has definitely taken its stand in definite opposition to war. Walter W. VanKirk, Secretary of the Department of International Justice and Goodwill, of the Federal Council, tells in this volume the interesting and fascinating story of this renunciation.

In this book, every advocate of peace will find an invaluable handbook of source material for study, debate, and address. It will provide him with an authoritative record of the declarations of denominational bodies in opposition to war and in defense of the rights of conscientious objectors as they seek an education or citizenship; it will tell him of the educational activities of the churches, and the declarations of individual ministers; it will offer an appraisal of the significance of all these for the cause of peace. The book is, however, not a dry volume of facts, but rather the thrilling narrative of the church becoming conscious of its destiny as the leader in this new crusade and, in this consciousness, moving forward.

It will be of interest to the readers of our magazine to know that Dr. Stevenson, the Editor, has been engaged for the past three months in a speaking tour which has taken him through the middle west and western states. During a six weeks' period, Dr. Stevenson addressed more than 20,000 students in high schools and colleges and addressed, among other groups, 50 church groups, conferences and Christian Endeavor societies. At present, Dr. Stevenson is in California.

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